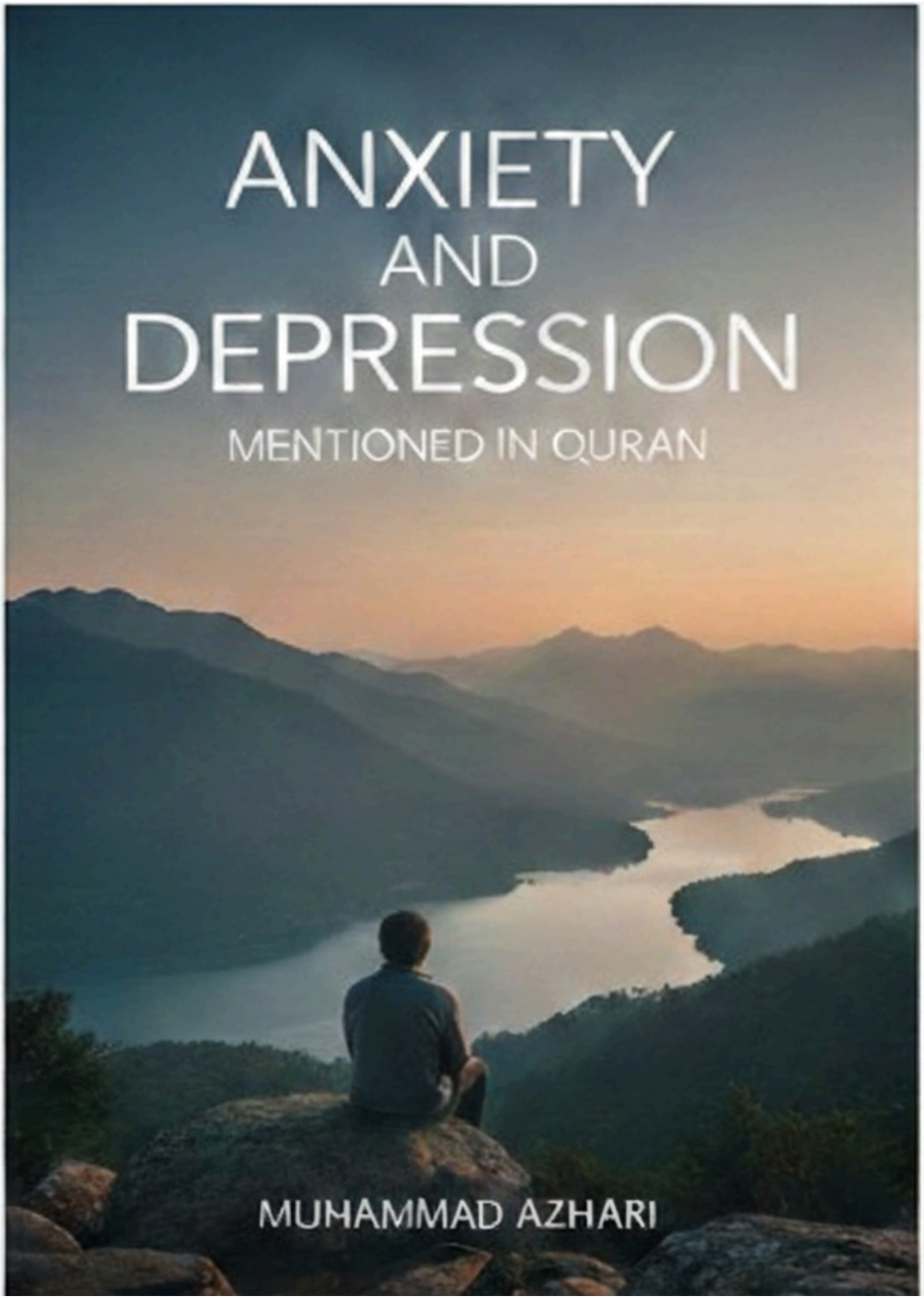
ANXIETY
AND
DEPRESSION
MENTIONED IN QURAN
MUHAMMAD AZHARI

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Most Gracious, the Most Merciful

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلاَ مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلاَ هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His help, and we ask for His forgiveness. We seek refuge in Allah from the evils of our own souls and from our bad deeds. Whomever Allah guides, none can lead astray, and whomever He leads astray, none can guide. I bear witness that there is no god but Allah alone, without any partner, and I bear witness that Muhammad is His servant and Messenger.

Introduction

My vision *for this work is to dismantle the idea that the Quran is only for "spiritual" problems while doctors are for "mental" ones. I want to show you that the Quran is a Living Manual for the Heart. My vision is a world where every person struggling with a heavy heart can open the Book of Allah and see, with clarity, exactly how their specific character traits can lead them to a state of Inner Peace and Tranquility.*

My mission *is twofold:*

1. *To Define: To provide a clear bridge between the Quranic terms of Khawf (Future Fear) and Huzn (Past Grief) and the modern clinical definitions of Anxiety and Depression.*
2. *To Model: To guide you through the characteristics of those "People of Peace" mentioned in the Quran. By studying their habits, their mindset, and their connection to the Creator, my mission is to give you a practical "Exit Route" to mirror those qualities in your own life.*

This is not a book of abstract philosophy. This is a journey to find the Tranquility of the Soul—a heart that can lose worldly things, face an uncertain future, and move through a painful past while remaining anchored in the peace of the Divine.

We live in an age where "Anxiety" and "Depression" are no longer just words in a medical journal; they are the heavy atmosphere of our daily lives. Many people feel a deep, painful gap between the clinical terms we hear from doctors and the spiritual peace we seek in the Quran. As human beings, we often wonder: Does the Quran actually see my specific struggle? Does it have a map for my modern pain?

The answer is a resounding Yes.

Allah has already named your pain, and He has already certified a group of people—real, flawed humans—as being safe from it. Throughout the Quran, a specific promise appears like a lighthouse in the fog: "No fear shall be upon them, nor shall they grieve" ***(Lā khawfun ‘alayhim wa lā hum yaḥzanūn)****.*

Chapter 1: Definition

To find the exit route, we must first name the room we are trapped in. Here, we look at how the Quranic concepts of Khawf and Huzn mirror what we today call Anxiety and Depression.

1. The Quranic Perspective (Source: Al-Maany)

Khawf (خَوْف):

- ***Linguistic Definition:*** *According to Al-Maany, Khawf is "the expectation of harm based on known signs" (توقُّع مكروه عن أمارة معلومة).*
- ***The Human Experience:*** *It is the state of the heart when it is disturbed by something that might happen in the* ***future****. It is the opposite of safety (Amn).*

Huzn (حُزْن):

- ***Linguistic Definition:*** *Al-Maany defines Huzn as "the pain and sorrow that strikes the soul due to something one has lost or failed to achieve"*

  (أَلَمٌ وَغَمٌّ يَلْحَقُ النَّفْسَ لِفَقْدِ مَحْبُوبٍ أَوْ فَوَاتِ مَقْصُودٍ).

- ***The Human Experience:*** *It is the "heaviness" of the soul. Linguistically, it relates to "rough or rugged ground," suggesting that grief makes the journey of life feel exhausting and difficult to walk. It is a state tied to the* ***past****.*

2. The Modern Perspective (Sources: Merriam-Webster & Medical Experts)

Anxiety:

- ***Merriam-Webster:*** *"Apprehensive uneasiness or nervousness usually over an impending or anticipated illness."*
- ***Medical Definition (American Psychological Association):*** *"An emotion characterized by feelings of tension, worried thoughts, and physical changes." It is essentially a persistent state of* ***Khawf*** *where the "alarm system" of the mind is stuck on a future threat.*

Depression:

- ***Merriam-Webster:*** *"A state of feeling sad; a psychoneurotic or psychotic disorder marked especially by sadness, inactivity, difficulty in thinking and concentration, and feelings of dejection and hopelessness."*
- ***Medical Definition:*** *A mood disorder that causes a persistent feeling of sadness and loss of interest. In our context, it is the chronic state of* ***Huzn****—when the grief over the past or the emptiness of the present becomes so heavy that a person can no longer find joy or function.*

The Bridge: The Connection of Time

When we look at these definitions side-by-side, we see a profound connection. As human beings, our mental distress is almost always tied to what we might call "Time Travel."

***Anxiety** is the modern word for the chronic state of **Khawf**. It focuses on the **Future**. It is the movement of the soul traveling forward to fight battles that haven't happened yet.*

***Depression** is the modern word for the chronic state of **Huzn**. It focuses on the **Past**. It is the movement of the soul traveling backward to mourn things that cannot be changed.*

*When Allah promises the People of Peace that there is **"No fear (Khawf) and no grief (Huzn),"** He is offering a way to anchor the soul in the **Present Moment with Him**. By building the characteristics we will discuss in the next chapter, a person can stop the painful "Time Travel" and find tranquility in the "Now."*

In this chapter, we establish the foundation by looking at the specific language used for our struggles. By defining these terms through both the lens of the Arabic language and modern medicine, we can clearly see the "Bridge" that connects our current pain to the Quranic solution.

Chapter 2: The Characteristics

1. The Followers of Guidance

The Verse (Surah Al-Baqarah, 2:38):

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Qulnā hbiṭū minhā jamīʿā; fa-immā yaʾtiyannakum minnī hudan fa-man tabiʿa hudāya fa-lā khawfun ʿalayhim wa-lā hum yaḥzanūn.

"We said, 'Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance—there will be no fear concerning them, nor will they grieve.'"

***Insights from Tafsir Ibn Kathir**:*

Allah stated that when He sent Adam, Hawwa', and Shaytan to earth from Paradise, He warned them that He will reveal Books and send Prophets and Messengers to them. Abu Al-`Aliyah said, "Al-Huda, refers to the Prophets, Messengers, the clear signs and plain explanation."

Whoever follows My guidance: Meaning, whoever accepts what is contained in My Books and what I send the Messengers with.

There shall be no fear on them: Regarding the Hereafter.

Nor shall they grieve: Regarding the life of this world.

The Supporting Verses (Surah Ta-Ha, 20:123-124):

قَالَ اهْبِطَا مِنْهَا جَمِيعًا ۖ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ

Qāla hbiṭā minhā jamīʻan baʻḍukum li-baʻḍin ʻaduwwun fa-immā yaʼtiyannakum minnī hudan fa-mani ttabaʻa hudāya fa-lā yaḍillu wa-lā yashqā.

"He said: 'Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My guidance, he shall neither go astray, nor shall he be distressed (miserable).'" (20:123)

Ibn `Abbas commented, "He will not be misguided in this life or miserable in the Hereafter." The Ayah,

وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُ مَعِيشَةً ضَنكاً وَنَحْشُرُهُ يَوْمَ الْقِيـمَةِ أَعْمَى

(But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its teachings) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.) (20:124)

How to Get Allah's Guidance (The Practical Steps)

If guidance is the only cure, how does a person actually grab hold of it? It is not enough to just know the Quran exists; one must actively "follow" it.

1. Sincere Asking (The Daily Request)

The most frequent prayer a human makes is in Surah Al-Fatiha:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

(Ihdinā ṣ-ṣirāṭa l-mustaqīm)

"Guide us to the straight path." (1:6)

To get guidance, you must first admit you are lost without it. Start by asking Allah with a broken and sincere heart to show you the way.

2. Turning to the "Reminder" (Adh-Dhikr)

To get guidance, you must stay in constant contact with the Book. Allah calls the Quran a "Reminder" because our souls often "forget" the truth when we are under the pressure of worldly life. When we return to this remembrance, the heart responds by relaxing its tension.

The Verse (Surah Ar-Ra'd, 13:28):

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Alladhīna āmanū wa-taṭma’innu qulūbuhum bi-dhikri llāh; alā bi-dhikri llāhi taṭma’innu l-qulūb.

"Those who believe and whose hearts find tranquility in the remembrance of Allah. Unquestionably, by the remembrance of Allah do hearts find tranquility." (13:28)

***The Lesson for our Peace**:*

The word Taṭma’innu implies a state where the heart was previously "shaking" or "agitated" (Anxiety) and has now come to a place of stillness. Allah is giving us a biological and spiritual fact: the human heart was designed to vibrate at the frequency of His remembrance. Without it, the heart stays in a state of friction; with it, tranquility is the automatic result.

3. Acting on what you Know

Guidance is not just a thought; it is a movement. When you take one step toward Allah by acting on the guidance you already have—even if it is small—Allah promises to open up multiple paths of clarity for you.

The Verse (Surah Al-Ankabut, 29:69):

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

Wa-lladhīna jāhadū fīnā la-nahdiyannahum subulanā; wa-inna llāha la-maʿa l-muḥsinīn.

"And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good." (29:69)

***The Lesson for our Peace**:*

The word Jāhadū refers to a struggle. If you are struggling with depression or anxiety, your "Jihad" (struggle) might be as simple as getting up to pray or choosing to be kind to your family despite your heavy heart. Allah promises that if you make that effort for His sake, He will "surely guide" you. You don't need to see the whole path; you only need to take the next step, and the light for the next path will appear.

Summary of the First Pillar: Guidance

From these verses, we learn that the exit route from misery (Ma'ishatan Danka) and the entry into tranquility (Taṭma’innu) is purely through Guidance.

- *You ask for it (Ihdina).*
- *You remember it (Dhikr).*
- *You act on it (Jahadu).*

There is no other solution that can reach the depths of the human soul. This is the first characteristic of the "People of (Lā khawfun ‘alayhim wa lā hum yaḥzanūn)" "No fear shall be upon them, nor shall they grieve".

2. The Submitters (Those who surrender the "Face")

While the first characteristic was about following the "Map" (Guidance), the second is about who is "Driving" the car. Anxiety often comes from trying to control things we cannot; peace comes from handing the controls back to the Creator.

The Verse (Surah Al-Baqarah, 2:112):

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Balā man aslama wajhahu lillāhi wa-huwa muḥsinun fa-lahū ajruhū ʻinda rabbihī wa-lā khawfun ʻalayhim wa-lā hum yaḥzanūn.

"Yes, whoever submits his face (his whole self) to Allah while being a doer of good will have his reward with his Lord. And there will be no fear concerning them, nor will they grieve." (2:112)

***Insights from Tafsir Ibn Kathir**:*

Regarding this verse, Ibn Kathir explains that for an action to be accepted and for the heart to find this reward of "no fear and no grief," it must meet two conditions:

It must be for Allah alone (Sincerity/Submission): Surrendering your will to Him.
It must be correct (Ihsan/Doing Good): Following the guidance of the Prophet ﷺ.

The Messenger of Allah ﷺ said,
«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَد»
(Whoever performs a deed that does not conform with our matter (religion), then it will be rejected.)
Reference : Sahih Muslim 1718b
In-book reference : Book 30, Hadith 24

Therefore, the good deeds of the priests and rabbis will not be accepted, even if they are sincerely for Allah alone, because these deeds do not conform with the method of the Messenger , who was sent for all mankind.

Allah said regarding such cases,

وَقَدِمْنَآ إِلَى مَا عَمِلُواْ مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَآءً مَّنثُوراً

(And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.) (25:23)
Allah also mention:

وَالَّذِينَ كَفَرُواْ أَعْمَـلُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَآءً حَتَّى إِذَا جَآءَهُ لَمْ يَجِدْهُ شَيْئاً

(As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing.) (24:39)
And Allah also said

وُجُوهٌ يَوْمَئِذٍ خَـشِعَةٌ - عَامِلَةٌ نَّاصِبَةٌ - تَصْلَى نَاراً حَامِيَةً - تُسْقَى مِنْ عَيْنٍ ءَانِيَةٍ

(Some faces, that Day will be humiliated. Laboring, weary. They will enter in the hot blazing Fire. They will be given to drink from a boiling spring) (88:2-5).

When the deed conforms to the Shari`ah outwardly, but the person did not perform it sincerely for Allah alone, the deed will also be rejected, as in the case of the hypocrites and those who do their deeds to show off.

Similarly, Allah said,

إِنَّ الْمُنَـفِقِينَ يُخَـدِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُواْ إِلَى الصَّلَوةِ قَامُواْ كُسَالَى يُرَآءُونَ النَّاسَ وَلاَ يَذْكُرُونَ اللَّهَ إِلاَّ قَلِيلاً

(Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for As-Salah (the prayer), they stand with laziness to be seen by people, and they do not remember Allah but little.) (4:142)

And Allah also mentioned

فَوَيْلٌ لِّلْمُصَلِّينَ - الَّذِينَ هُمْ عَن صَلَـتِهِمْ سَاهُونَ - الَّذِينَ هُمْ يُرَآءُونَ - وَيَمْنَعُونَ الْمَاعُونَ

(So woe unto those performers of Salah (prayers) (hypocrites). Those who delay their Salah (from their stated fixed times). Those who do good deeds only to be seen (of men). And withhold Al-Ma`un (small kindnesses)) (107:4-7).

This is why Allah also said:

فَمَن كَانَ يَرْجُو لِقَآءَ رَبِّهِ فَلْيَعْمَلْ عَمَلاً صَـلِحاً وَلاَ يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدَا

(So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord) (18: 110).

Sa'id bin Jubayr stated that "submits his face" means "is sincere," and "is a doer of good" means "follows the Sunnah." When these two meet, the "Reward with the Lord" is not just in heaven—it is the removal of fear and grief in the here and now.

***The Lesson for our Peace**:*

In Arabic, the "face" (Wajh) represents your direction, your ego, and your intentions. To "submit the face" means to stop arguing with your destiny.

The "Exit Route" from anxiety and depression is paved with Ibadah (Worship). However, not all worship brings peace. For Ibadah to heal the heart, it must have two "wings":

1. Sincerity (The Internal Peace): To "submit the face" means your worship is purely for Allah. When you do things to please people, you are always in a state of Anxiety—worrying if they will like you or judge you. But when you are sincere (Ikhlas), you only care about One Opinion. This releases the "social anxiety" and the "fear of rejection" that modern life forces upon us.

2. Following the Prophet ﷺ (The External Peace):

Peace is also found in the how. The Prophet ﷺ taught us the exact "dosage" of worship our souls need. When we follow his Sunnah—the way he prayed, the way he dealt with loss, the way he made dhikr—we are using the "manual" designed for the human heart. If we try to invent our own ways to find peace, we end up exhausted and lost.

The Result: The Removal of the Fight

Anxiety is often a "fight" with the future—trying to force a specific outcome.

Depression is often a "fight" with the past—refusing to accept what has already happened.

Submission (Islam) is the ceasefire. When you perform Ibadah with sincerity and according to the Sunnah, you are saying: "I will do my part (be a doer of good), but I surrender the results to You." This instantly releases the pressure in the chest. You stop trying to do "Allah's job" (controlling the future) and focus on "Your job" (sincere worship). Peace is found by staying in your lane and surrendering the rest.

3. The Generous Givers (Detachment from the World)

One of the biggest drivers of Anxiety (Khawf) is the fear of poverty or loss of security. One of the biggest drivers of Depression (Huzn) is the regret over lost wealth or opportunities. This characteristic shows how giving actually protects the heart from both.

The Verse (Surah Al-Baqarah, 2:262):

الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنفَقُوا مَنًّا وَلَا أَذًى ۙ لَّهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Alladhīna yunfiqūna amwālahum fī sabīli llāhi thumma lā yutbi‘ūna mā anfaqū mannan wa-lā adhan lahum ajruhum ‘inda rabbihim wa-lā khawfun ‘alayhim wa-lā hum yaḥzanūn.

"Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders [of it] or injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve." (2:262)

***Insights from Tafsir Ibn Kathir**:*

Allah praises those who spend for His sake and follow it with a clean heart. Ibn Kathir highlights the conditions for this peace:

1. Spending in the Way of Allah: It must be for a righteous cause.

2. No Reminders (Mann): They do not brag or remind the person they helped about the favor.

3. No Injury (Adha): They do not make the recipient feel small or insulted.

Ibn Kathir notes that Allah promises these people:

"There shall be no fear on them": Regarding the horrors of the Day of Judgment or the future of their lives.

"Nor shall they grieve": Regarding what they left behind of the life of this world or the children they might leave behind, for Allah is their Protector.

The Lesson for our Peace: The Psychology of Giving

Why does giving money away result in "no fear and no grief"? Usually, people think giving money makes them less secure. The Quran teaches the opposite.

1. Breaking the Attachment (Defeating Depression): Depression often stems from a feeling of "loss"—loss of status, loss of money, or loss of worldly comfort. By voluntarily giving away your wealth (Infaq), you are training your soul to be detached from the world. When you are not "chained" to your possessions, the loss of them cannot break your heart.

2. The Security of the Lord (Defeating Anxiety): Anxiety is the fear that "I won't have enough" or "I won't be okay in the future." When you spend in the way of Allah, you are essentially "investing" with the Creator. Since your reward is "with their Lord," and He is the Ever-Living and the All-Provider, your future security is guaranteed by Him, not by your bank account. This realization kills the root of financial anxiety.

3. Sincerity as Emotional Freedom: By not following up gifts with "reminders or injury," you are practicing Sincerity (Ikhlas). You aren't looking for a "Thank You" or validation from people. This protects you from the emotional "lows" that come when people are ungrateful to you. Your peace is tied to Allah, who is always Appreciative (Ash-Shakur), not to people.

4. The Consistent Givers (Peace in Every Circumstance)

This characteristic teaches us that peace is found in a lifestyle of generosity that doesn't wait for "the right moment." It is about making the act of giving as natural as breathing.

The Verse (Surah Al-Baqarah, 2:274):

الَّذِينَ يُنفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Alladhīna yunfiqūna amwālahum bi-l-layli wa-n-nahāri sirran wa-‘alāniyatan fa-lahum ajruhum ‘inda rabbihim wa-lā khawfun ‘alayhim wa-lā hum yaḥzanūn.

"Those who spend their wealth [in Allah's way] by night and by day, secretly and publicly—they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve." (2:274)

Insights from Tafsir Ibn Kathir

This Ayah praises those who spend in charity for Allah's sake, seeking His pleasure, day and night, publicly and in secret, including what one spends on his family. The Two Sahihs recorded that the Messenger of Allah ﷺ said to Sa`d bin Abi Waqqas:

«وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللهِ إِلَّا ازْدَدْتَ بِهَا دَرَجَةً وَرِفْعَةً، حَتَّى مَا تَجْعَلُ فِي فِي امْرَأَتِكَ»

(You will not spend charity with which you seek Allah's Face, but you will ascend a higher degree and status because of it, including what you put in your wife's mouth.)
Reference : Sahih al-Bukhari 6373
In-book reference : Book 80, Hadith 70
Reference : Sahih Muslim 1628a
In-book reference : Book 25, Hadith 6

Imam Ahmad recorded that Abu Mas`ud said that the Prophet said,

«إِنَّ الْمُسْلِمَ إِذَا أَنْفَقَ عَلَى أَهْلِهِ نَفَقَةً يَحْتَسِبُهَا، كَانَتْ لَهُ صَدَقَة»

(When the Muslim spends on his family while awaiting the reward for it from Allah, it will be written as charity for him.)

Al-Bukhari and Muslim also recorded this Hadith.
Reference : Sahih al-Bukhari 5351
In-book reference : Book 69, Hadith 1
Reference : Sahih Muslim 1002a
In-book reference : Book 12, Hadith 59

Note that this verse covers every possible way of giving:

1. By Night and Day: At all times.

2. Secretly and Publicly: In all settings.

***The Lesson for our Peace**: Breaking the "Scarcity Mindset"*

This characteristic targets the very root of Anxiety and Depression by changing our relationship with "Security."

1. Defeating the "Fear of Tomorrow" (Anxiety): Most anxiety is born from a Scarcity Mindset—the belief that resources are limited and "I must hold on tight or I'll lose everything." By spending "by night and by day," you are training your brain to live in an Abundance Mindset. You are proving to yourself that Allah is the Provider (Ar-Razzaq). When you give even when you have little, you break the power of fear over your heart.

2. Defeating "Self-Obsession" (Depression): Depression often traps a person in a "dark room" of their own thoughts and sorrows. Giving "publicly" (for example, volunteering or communal charity) forces you to reconnect with society. Giving "secretly" builds a private, beautiful secret between you and Allah. Both acts pull you out of the stagnant pond of self-pity and into the flowing river of service.

3. Emotional Flexibility: By giving in both "secret and public," you become emotionally stable. You don't depend on the praise of people (public), nor do you feel lonely in your struggles (secret). You are grounded because your reward is with the Lord, who is present in both the light and the dark.

5. The Holistic Believers (Stability through Action)

Peace is not just a thought; it is a structure. In this verse, Allah gives us four pillars that build a "fortress" around the heart, making it resistant to the waves of fear and grief.

The Verse (Surah Al-Baqarah, 2:277):

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Inna lladhīna āmanū wa-‘amilū ṣ-ṣāliḥāti wa-aqāmū ṣ-ṣalāta wa-ātawū z-zakāta lahum ajruhum ‘inda rabbihim wa-lā khawfun ‘alayhim wa-lā hum yaḥzanūn.

"Indeed, those who believe and do righteous deeds and establish prayer and give zakah will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve." (2:277)

Insights from Tafsir Ibn Kathir

Allah praised those who believe in His Lordship, obey His commands, thank Him and appreciate Him. They are those who are kind to His creation, establish prayer and give charity due on their money. Allah informed them of the honor that He has prepared for them and that they will be safe from the repercussions of the Day of Resurrection.

A view from the Verse

Establishing Prayer (Iqamat as-Salah): This is the right of Allah. It is the constant link between the slave and the Creator.

Giving Zakat: This is the right of the people. It is the act of being kind and helpful to Allah's creation.

By mentioning these, Allah is showing that those who fulfill their obligations to Him (the vertical connection) and to humanity (the horizontal connection) are the ones who are truly safe. Their reward is secured with their Lord, and they are protected from the distress of the future and the sorrows of the past.

***The Lesson for our Peace**: The Four-Pillar Fortress*

This verse provides the perfect "treatment plan" for a heart struggling with the suffocation of modern life. It addresses four areas of human existence:

1. Belief (Iman): The Intellectual Peace Anxiety often comes from a lack of "anchor." When you believe in Allah's Power and Mercy, your mind stops spinning in "What ifs." You know that nothing happens without His permission.

2. Righteous Deeds (Amal Salih): The Physical Peace Depression is often characterized by "inactivity" and a sense of "pointlessness." By engaging in good deeds—even small ones—you give your life a sense of movement and purpose. You move from the "lifelessness" of the past into the "productivity" of the present.

3. Establishing Prayer (Salah): The Spiritual Peace The word used is Aqamu (to establish), not just "to do." Establishing prayer creates a "rhythm" in your day. Every few hours, you are forced to stop your worldly worries and stand before the King. This acts as a "reset button" for the nervous system, preventing anxiety from building up.

4. Giving Zakat (Charity): The Emotional Peace One of the symptoms of depression is "internalizing"—focusing purely on one's own pain. Zakat and charity force you to look "outward." When you help someone else, Allah lightens your own burden. It breaks the cycle of "me, myself, and my grief."

The Result: When these four pillars are established, the heart becomes balanced. It is no longer a victim of circumstances. Because its reward is with the Lord (who never changes), the heart no longer fears the changing world.

6. The Friends of Allah (Total Trust and Intimacy)

In the sequence of the Quran, Surah Yunus comes before many of the verses we discussed. This characteristic is perhaps the most famous mention of "no fear and no grief," describing a level of relationship with Allah that transcends ordinary belief.

The Verse (Surah Yunus, 10:62-64):

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ . الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ . لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Alā inna awliyā’a llāhi lā khawfun ‘alayhim wa-lā hum yaḥzanūn. Alladhīna āmanū wa-kānū yattaqūn. Lahumu l-bushrā fī l-ḥayāti d-dunyā wa-fī l-ākhirah; lā tabdīla li-kalimāti llāh; dhālika huwa l-fawzu l-‘aẓīm.

"Unquestionably, [for] the friends of Allah there will be no fear concerning them, nor will they grieve. Those who believed and were fearing Allah (had Taqwa). For them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allah. That is the great attainment." (10:62-64)

Insights from Tafsir Ibn Kathir

Allah informs us that His Awliya (Friends/Allies) are those who have two specific qualities: ***Iman (Belief)*** *and* ***Taqwa (God-consciousness/Piety)****.*

Ibn Jarir recorded that Abu Hurayrah said that Allah's Messenger ﷺ said:

«إِنَّ مِنْ عِبَادِ اللهِ عِبَادًا يَغْبِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاء»

(Among the servants of Allah there will be those whom the Prophets and the martyrs will consider fortunate). It was said: "Who are these, O Messenger of Allah, so we may love them" He said:

«هُمْ قَوْمٌ تَحَابُّوا فِي اللهِ مِنْ غَيْرِ أَمْوَالٍ وَلَا أَنْسَابٍ، وُجُوهُهُمْ نُورٌ عَلَى مَنَابِرَ مِنْ نُورٍ، لَا يَخَافُون إِذَا خَافَ النَّاسُ، وَلَا يَحْزَنُونَ إِذَا حَزِنَ النَّاس»

(These are people who loved one another for the sake of Allah without any other interest like money or kinship. Their faces will be light, upon platforms of light. They shall have no fear (on that Day) when fear shall come upon people. Nor shall they grieve when others grieve.)

Then he recited:

أَلا إِنَّ أَوْلِيَآءَ اللَّهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

(Behold!! Verily, the Awliya' (friends and allies) of Allah, no fear shall come upon them nor shall they grieve.)
التخريج : أخرجه أبو داود *(3527)*

***I also wanna add that there is a hadis which says**:*

حَدَّثَنِي مُحَمَّدُ بْنُ عُثْمَانَ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَىَّ عَبْدِي بِشَىْءٍ أَحَبَّ إِلَىَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَىَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطُشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لأُعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَنِي لأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَىْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ ".

Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his

hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."
Sahih al-Bukhari 6502

From this hadis we can learn the "formula" for Divine Friendship perfectly. It isn't a mysterious or hidden title; it is a practical path that anyone can walk.

To summarize the points based on the Hadith:

The Foundation (Obligatories): You cannot be a Wali if you ignore what Allah has commanded (the 5 prayers, fasting, etc.). This is the "loved most" by Allah.

The Bridge (Nawafil): The extra deeds (Sunnah prayers, extra charity, extra fasting) are what turn a "servant" into a "beloved friend." This is where intimacy is built.

The Reward (The Divine Response): Once that love is established, the Wali gains a "VIP" status in the court of Allah. As the Hadith says: "Were he to ask [something] of Me, I would surely give it to him."

For someone suffering from anxiety or depression, this means their request for Peace and Refuge from their mental pain is guaranteed an answer because they have become "Friends of the King."

The Lesson for our Peace: *From Servanthood to Friendship*

This characteristic moves us from "doing deeds" to "building a relationship." This is the highest "Exit Route" from mental distress.

1. The Shield of the "Allied" (Defeating Anxiety):

The word Wali (singular of Awliya) means a protector, a guardian, or a close friend. If the King of all kings is your Wali, who is there left to fear? Anxiety is essentially a feeling of being "unprotected" against the future. The Wali of Allah knows that since Allah is in charge of the future, they are in the best of hands.

2. The Joy of Constant Connection (Defeating Depression):

Depression often feels like a "disconnect" from life. But the Awliya are never disconnected. Their Taqwa (being aware of Allah in every moment) keeps their heart "online" and "charged." They find a sweetness in worship that replaces the bitterness of worldly loss.

3. The Promise that Cannot Change: Allah says, "No change is there in the words of Allah."

In a world where everything is changing—economy, health, relationships—this stability is the ultimate cure for the "shaking" heart. The Friend of Allah anchors their soul to the Unchangeable, which makes them unshakeable.

7. The Upright Believers (Firmness and the Heavenly Comfort)

This characteristic is for those who not only believe but remain consistent and firm when the storms of life try to shake them. It contains a unique promise: the intervention of angels to remove fear and grief.

The Verse (Surah Fussilat, 41:30):

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

Inna lladhīna qālū rabbunā llāhu thumma staqāmū tatanazzalu ‘alayhimu l-malā’ikatu allā takhāfū wa-lā taḥzanū wa-abshirū bi-l-jannati llatī kuntum tū‘adūn.

"Indeed, those who have said, 'Our Lord is Allah' and then remained on a right course—the angels will descend upon them, [saying], 'Do not fear and do not grieve but receive the good tidings of Paradise, which you were promised.'" (41:30)

8. The Steadfast Believers (The Final Anchor)

Following the numerical order of the Quran, we move to Surah Al-Ahqaf. This verse is very similar to the one we saw in Surah Fussilat, but it reinforces the idea that Speech (declaring faith) must be followed by steadfastness.

The Verse (Surah Al-Ahqaf, 46:13):

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Inna lladhīna qālū rabbunā llāhu thumma staqāmū fa-lā khawfun ʿalayhim wa-lā hum yaḥzanūn.

"Indeed, those who have said, 'Our Lord is Allah,' and then remained on a right course—there will be no fear concerning them, nor will they grieve." (46:13)

Insights from Tafsir Ibn Kathir

Ibn Kathir explains that these are people who are sincere in their actions for Allah alone and they obey what Allah has legislated for them.

The Descent of the Angels: Ibn Kathir notes several opinions on when this "no fear and no grief" message from the angels is given:

At the time of death: To remove the fear of what is coming and the grief over what they are leaving behind.

When rising from the grave: During the Resurrection.

The angels say:

"Do not fear": Regarding what you are to face in the future (the Hereafter).

"Do not grieve": For what you have left behind in the world (children, family, wealth, or the past).

The angels remind the believer: "We are your allies in the life of this world and in the Hereafter." This means the believer is never truly alone in their struggle.

***The Lesson for our Peace**: The Power of Istiqamah*

This verse introduces the concept of Istiqamah (Staying on the right course/Uprightness). This is the "cure" for the instability that leads to mental exhaustion.

1. Ending the "Internal Conflict" (Defeating Anxiety): Anxiety is often caused by inconsistency—having one foot in the Deen and one foot in the Dunya, or constantly doubting one's path. Istiqamah means you have made a final decision: "My Lord is Allah." When the "Big Decision" is made, the thousands of small, anxious decisions of daily life become easier to handle.

2. The Support System of the Unseen (Defeating Depression): Depression often feels like a "heavy loneliness," as if no one understands your pain. This verse reveals that for the upright believer, there is a heavenly support system. The angels descend to whisper strength into the soul. When you feel a sudden, unexplained wave of peace or a "second wind" of strength during a trial, that is the fulfillment of this promise.

3. Future and Past are Cleared: The angels address both directions of time. They tell you the future is safe (no Khawf) and the past is forgiven/settled (no Huzn). This allows the believer to live fully in the Present, which is the only place where peace can be experienced.

To understand Istiqamah (Steadfastness/Uprightness) as the ultimate cure for anxiety and depression, we must look at how the Quran and Hadith define it. It is not just "being good"; it is a specific type of internal and external firmness.

1. Istiqamah in the Quran: The Command to Stand Firm
In the Quran, Istiqamah is often paired with the command to not follow one's desires or the pressures of others.

The Verse (Surah Hud, 11:112):

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا ۚ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Fa-staqim kamā umirta wa-man tāba maʿaka wa-lā taṭghaw; innahū bi-mā taʿmalūna baṣīr.

"So remain on a right course (be steadfast) as you have been commanded, [you] and those who have turned back with you [to Allah], and do not transgress. Indeed, He is Seeing of what you do." (11:112)

2. Istiqamah in the Hadith: The Essence of Faith
The most famous definition of Istiqamah comes from a very short, powerful exchange between a companion and the Prophet ﷺ.

The Hadith (Sahih Muslim, 38):

عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ الثَّقَفِيِّ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ قُلْ لِي فِي الإِسْلاَمِ قَوْلاً لا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ قَالَ: "قُلْ آمَنْتُ بِاللَّهِ فَاسْتَقِمْ"

‘An Sufyāna bni ‘Abdillāhi th-Thaqafī qāl: Qultu yā Rasūla llāh, qul lī fī l-islāmi qawlan lā as’alu ‘anhu aḥadan ba‘daka. Qāla: "Qul āmantu bi-llāhi fa-staqim."

Sufyan bin Abdullah ath-Thaqafi said: "I said: 'O Messenger of Allah, tell me something about Islam which I can ask of no one but you.' He ﷺ replied: 'Say: I believe in Allah — and then be steadfast (stay firm on the right path).'" (Sahih Muslim, Book 1, Hadith 38)

3. The Three Pillars of Istiqamah
Based on the Quran and Hadith, scholars like Ibn al-Qayyim explain in Madarij al-Salikin that Istiqamah relates to three things:

1. *Istiqamah of the Heart: This is the most important for mental health. It means the heart stays firm in its love for Allah and trust in Him. It doesn't "shake" when bad things happen.*

2. Istiqamah of the Tongue: The Prophet ﷺ said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا يَسْتَقِيمُ إِيمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ، وَلَا يَسْتَقِيمُ قَلْبُهُ حَتَّى يَسْتَقِيمَ لِسَانُهُ"

"The faith of a servant is not upright (steadfast) until his heart is upright, and his heart is not upright until his tongue is upright" (Musnad Ahmad, 13071). By keeping the tongue in Dhikr and truth, the heart finds stability.

3. Istiqamah of Actions: Consistency in worship

***The Lesson for our Peace**: Why Istiqamah Ends Misery*

The End of Exhaustion: Trying to live for the world is exhausting because the world is always changing. Istiqamah gives you One Goal. This radical focus reduces the mental "noise" that causes anxiety.

The Power of Small Habits: The Prophet ﷺ said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَحَبُّ الأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ"

"The most beloved deeds to Allah are those that are most consistent, even if they are small" (Sahih al-Bukhari, 6464).

For Depression: Consistency builds a sense of worth and purpose.

For Anxiety: Consistency builds a sense of safety and routine.

Conclusion: Istiqamah is the anchor. When you "Say: I believe in Allah" and then "Stand Firm," you are essentially telling your anxiety: "You might be here, but my path is set. I am not moving." This firmness is exactly why Allah says for such people, there is no fear and no grief.

How the Prophets Managed Distress

The Prophets were the most tested of humans. They experienced "tightness of the chest," deep sorrow, and intense fear, but they used specific Divine tools to maintain their peace.

1. ***Prophet Nuh (Noah)****: Finding Refuge in Allah's Sovereignty*

Nuh (AS) faced 950 years of rejection and mockery. When the "suffocation" of his people's disbelief became too much, he made a simple, powerful realization:

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا۟ عَبْدَنَا وَقَالُوا۟ مَجْنُونٌ وَٱزْدُجِرَ

The people of Noah denied before them, and they denied Our servant and said, "A madman," and he was repelled.

فَدَعَا رَبَّهُۥٓ أَنِّى مَغْلُوبٌ فَٱنتَصِرْ

So he invoked his Lord, "Indeed, I am overpowered, so help." (54:9-10)

The Lesson*: He didn't hide his feelings of defeat. He surrendered his weakness to Allah's strength. Peace came when he stopped trying to change people and started relying only on the "Opener of Doors."*

*2. **Prophet Ibrahim (Abraham)**: The Peace of "Hasbunallah"*
When Ibrahim (AS) was thrown into the fire, he faced "Anxiety" .

The Response: He said: "Allah is sufficient for us, and He is the best Disposer of affairs." (Hasbunallahu wa ni'mal wakil).

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ ـ أُرَاهُ قَالَ ـ حَدَّثَنَا أَبُو بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ، ﴿حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾ قَالَهَا إِبْرَاهِيمُ عَلَيْهِ السَّلاَمُ حِينَ أُلْقِيَ فِي النَّارِ، وَقَالَهَا مُحَمَّدٌ صلى الله عليه وسلم حِينَ قَالُوا ﴿إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾

Narrated Ibn `Abbas: 'Allah is Sufficient for us and He Is the Best Disposer of affairs," was said by Abraham when he was thrown into the fire; and it was said by Muhammad when they (i.e. hypocrites) said, "A great army is gathering against you, therefore, fear them," but it only increased their faith and they said: "Allah is Sufficient for us, and He is the Best Disposer (of affairs, for us)." (3.173)
Sahih al-Bukhari 4563

The Result: Allah commanded the fire, "O fire, be coolness and peace upon Abraham" (Surah Al-Anbiya, 21:69).

يٰنَارُ كُونِى بَرْداً وَسَلَـمَا عَلَى إِبْرَهِيمَ

(O fire! Be you cool and safety for Ibrahim!), and there was no fire left on earth that was not extinguished." Ibn `Abbas and Abu Al-`Aliyah said: "Were it not for the fact that Allah said,

وَسَلَـماً

(and safety), Ibrahim would have been harmed by its coldness." Qatadah said: "On that day there was no creature that did not try to extinguish the fire for Ibrahim, except for the gecko." Az-Zuhri said: "The Prophet commanded that it should be killed, and called it a harmful vermin."

وَأَرَادُواْ بِهِ كَيْداً فَجَعَلْنَـهُمُ الأٌّخْسَرِينَ

(And they wanted to harm him, but We made them the worst losers.) they were defeated and humiliated, because they wanted to plot against the Prophet of Allah, but Allah planned against them and saved him from the fire, and thus they were defeated.

***The Lesson**: When you trust Allah completely, the "fire" of your anxiety loses its power to burn you.*

*3. **Prophet Musa (Moses)**: The Certainty of Presence*

As the people of Israel panicked at the sight of the sea and the army, Musa (AS) spoke with the "Voice of Certainty" to calm their anxiety.

The Verse (Surah Ash-Shu'ara, 26:61-62):

فَلَمَّا تَرَاءَى الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرَكُونَ . قَالَ كَلَّا ۖ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

"And when the two companies saw one another, the companions of Moses said, 'Indeed, we are to be overtaken!' [Moses] said, 'No! Indeed, with me is my Lord; He will guide me.'"

***The Lesson**: Anxiety is the feeling of being alone in a crisis. Musa (AS) killed that anxiety by remembering that Allah is with the believer.*

*4. **Prophet Yunus (Jonah)**: The Prayer in the Darkness*
Trapped in the belly of the whale (the ultimate symbol of depression and isolation), Yunus (AS) felt the weight of the three darknesses.

وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَـٰضِبًا فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِى ٱلظُّلُمَـٰتِ أَن لَّآ إِلَـٰهَ إِلَّآ أَنتَ سُبْحَـٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّـٰلِمِينَ

And [mention] the man of the fish [i.e., Jonah], when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, [That of the night, of the sea, and of the fish's interior.] "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers."

فَٱسْتَجَبْنَا لَهُۥ وَنَجَّيْنَـٰهُ مِنَ ٱلْغَمِّ ۚ وَكَذَٰلِكَ نُـْۨجِى ٱلْمُؤْمِنِينَ

So We responded to him and saved him from the distress. And thus do We save the believers. (21:87-88)

***The Lesson**: He took responsibility and praised Allah. This dhikr broke the "whale" of his depression. Allah says: "And thus do We deliver the believers" (21:88)—meaning this is a formula for us too.*

*5. **Prophet Muhammad** ﷺ: The Physical Release*
For our Prophet ﷺ, the cure for a "tight chest" was the physical act of worship. 15:97-99

Allah said,

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ - فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِّنَ السَّـجِدِينَ

(Indeed, We know that your breast becomes tight because of what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).) meaning `We know, O Muhammad, that you are distressed by their insults towards you, but do not let that weaken your resolve or cause you to give up conveying the Message of Allah. Put your trust in Him, for He will suffice you and will support you against them. Keep yourself busy with remembering Allah, praising Him, glorifying Him, and worshipping Him (which means Salah, or prayer)' Hence Allah says:

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِّنَ السَّـجِدِينَ

(So glorify the praises of your Lord and be of those who prostrate themselves (to Him))

Imam Ahmad reported from Nu`aym bin Hammar that he heard the Messenger of Allah ﷺ say:

«قَالَ اللهُ تَعَالَى يَا ابْنَ آدَمَ لَا تَعْجَزْ عَنْ أَرْبَعِ رَكَعَاتٍ مِنْ أَوَّلِ النَّهَارِ أَكْفِكَ آخِرَه»

(Allah said, "O son of Adam! It is not too difficult for you to perform four Rak'at at the beginning of the day, (and if you do them,) I will take care of you until the end of it.")

وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

(And worship your Lord until the certainty comes to you) (15: 99). Al-Bukhari said: "Salim said, `(This means) death."

***The Result**: Prostration (Sujud) provides a physical release for the "constriction" of the chest, grounding the nervous system through submission to Allah.*

The Prophetic Conclusion: Turning Distress into Deliverance

The stories of the Prophets teach us that Grief (Huzn) and Fear (Khawf) are not signs of weak faith; they are part of the human experience. Even the most beloved of Allah felt the "tightness of the chest" and the "darkness of the whale." However, the Prophets never became victims of their emotions because they followed a specific spiritual rhythm to regain their peace.

The Shift from "Self" to "Creator"

The primary lesson we learn is the total abandonment of self-reliance. Whether it was Nuh A.S admitting his defeat or Ibrahim A.S standing before the fire, the "Exit Route" always began the moment they stopped looking at their own limited resources and started looking at the limitless power of Allah. They teach us that anxiety is often the result of trying to carry a "God-sized" burden with a "human-sized" heart. The moment you say, "Allah is sufficient for me," you are not just reciting words; you are resigning from the job of trying to control the universe.

The Power of the Spoken Word

We learn that the tongue is the steering wheel of the heart. Each Prophet had a specific "formula" of remembrance (Dhikr) that they used to break the cycle of negative thoughts. They didn't allow their minds to wander into "what-ifs"; they anchored their tongues to the Truth. By declaring Allah's Perfection (Tasbih) and acknowledging their own need for Him, they changed their internal chemistry. They prove to us that when the tongue is steadfast in praise, the heart is eventually forced to find its balance, peace and tranquility.

Action as a Remedy for Stagnation

Finally, the Prophets show us that peace is found in movement. Depression often paralyzes us, but the Prophetic response was always to turn towards Ibadah (Worship). Whether it was the prostration of Muhammad ﷺ or the sincere prayer of Yunus A.S in the deep darkness, they used physical and spiritual actions to "flush out" the constriction of the soul. They teach us that we cannot always think our way into a better state of feeling, but we can always pray our way into a better state of being.

The Final Assurance

The most beautiful conclusion we can draw is that the "Exit Route" is guaranteed. In every Prophetic trial, the relief was not a possibility; it was a promise. By using their words and mirroring their actions, we move from the "suffocation" of our worldly trials into the "expansion" of Divine Mercy. We learn that as long as we have a Lord to turn to, no grief is permanent and no fear is final.

Final Conclusion: Walking the Exit Route

We began this journey by looking for a way out—a way to escape the "tightness of the chest," the shadows of the past, and the weight of the future. Through the Light of the Quran and the wisdom of the Prophetic examples, we have discovered that this "Exit Route" is not a destination we reach, but a way of living that we choose every single day.

The promise of "no fear and no grief" is not a promise of a life without trials. Instead, it is a promise of a heart that remains anchored while the storm rages around it. We have learned that by following Divine Guidance, practicing sincerity, maintaining consistency in our deeds, and standing firm in our Istiqamah, we unlock a door that the world cannot close. We have seen that when we become the "Friends of Allah," He protects our perception and guards our peace.

As you close this book, remember that the words of the Prophets—the cries of Nuh, the certainty of Musa, and the prostrations of Muhammad ﷺ—are now your words too. You are never truly "overtaken" as long as your Lord is with you. You are never truly "trapped" in the darkness as long as your tongue is busy with His praise.

A Final Prayer for the Reader

I hope and pray that these pages find you in a state of growing peace. May Allah (SWT) make this work a source of light for your heart and a healing for your soul. I ask Allah to accept this humble effort and make it beneficial and rewarding—both for me as the writer and for you as the seeker.

May He forgive my shortcomings, my mistakes, and any errors in my understanding. I pray that Allah grants us all—every Muslim and Muslimah—a life defined by tranquility (Sakinah) in this world and the ultimate safety from fear and grief in the Afterlife. May we all be gathered among those to whom the angels descend, saying: "Do not fear and do not grieve, but receive the glad tidings of Paradise."

Our final call is that all praise belongs to Allah, the Lord of all the Worlds.

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